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## SPANISH GOVERNMENT

**Secular View. Inter Ocean Defines Relations. Canalejas' Bad Faith. Vatican Willing to Revise Concordat. All Denominations Free. Legal Principle Violated. Willfully Seeking Controversy. Present Ministry Not Defending Spain. Nor Freedom of Conscience. Playing Politics. Not a Religious Issue.**

The Canalejas ministry in Spain and the Vatican seem to have come to a deadlock in their negotiations over a modification of the concordat or agreement between the church and the state for the regulation of religious matters. The Spanish representative at the Vatican has been recalled, and the Papal nuncio is expected soon to leave Madrid.

Such controversies are peculiarly disturbing to Spain because of the fact that the Carlist pretender to the throne not only questions the legal title of King Alfonso, but the Carlist faction has always been ready to question the faithfulness of the present dynasty to its religious professions. Hence any dispute between church and state is a campaign document for the Carlists.

So we find now Don Jaime, the Carlist claimant, promptly sending over the border a proclamation that "the day is not far distant when my followers meet rally to our flag," and that he "will lead the battle."

The immediate cause of the rupture of the negotiations may seem trivial enough to Americans accustomed to seeing the church and the state each go ahead independently with its own work, churchmen not concerning themselves except as other citizens do, with the conduct of the government, and the government paying no attention to the church except to give to its property and to the rights of religious associations the same protection that it gives to other property and other lawful associations of citizens—the two parties standing in no special relations with one another and having no special contract rights which each is bound to respect.

The case is different in Spain, where the relations of the church and the state are the subject of a definite contract. The Canalejas ministry recently announced a program which contemplates several changes in this contract. There has been an agitation against the religious orders in Spain, of the same character as resulted in their disestablishment in France and the practical confiscation of their property.

The Canalejas ministry championed this agitation to the extent of announcing its desire to be rid of religious orders not actively engaged in religious or humanitarian work in Spain. It is generally believed that the Canalejas ministry is prepared to go much farther if it should seem safe—even as far as anti-clerical governments have gone in France.

With this program the Canalejas ministry opened negotiations for a revision of the concordat. The Vatican was willing to consider revision. But while the negotiations were proceeding the Canalejas ministry issued a royal decree changing the existing laws with respect to the status and privileges of non-Catholics, which laws are a part of the contract whose modification was under discussion, and which the Canalejas ministry attempted thus to modify without waiting for the consent of the other party.

Under the existing laws of Spain, the Catholic is the religion of the state to whose public worship and the support of its ministers the state is bound to make certain contributions. All other religions not subversive of public order may be professed and practiced. They are not, however, permitted to hold their worship in public places, but only in their own buildings, and their ministers are not permitted publicly to display their insignia of office.

To give a concrete illustration, a minister of the Church of England would not be permitted to go with a procession through the streets in the vestments he wears at the altar, or at least might be prohibited from so doing.

This restriction the Canalejas ministry undertook to repeal out of hand. The Vatican declined to continue the negotiations unless the decree was withdrawn, pointing out that, though trivial in itself, it was nevertheless a change in the contract to which the Vatican had not yet consented, and evidently standing upon the well-known legal principle that when one party to a contract permits the other to abrogate any of its terms without its consent, it concedes that the whole contract is no longer binding and may be abrogated by the other at pleasure.

This is the question of principle on which the negotiations have come to a halt. In view of the contract law of Spain and of every other country, it is difficult to understand the conduct of the Canalejas ministry, except on the theory of a wilful seeking of controversy. One point should be clear and should be kept in mind by American Protestants if they would avoid error.

That is that the Canalejas ministry is neither defending the Protestants of Spain nor granting to them any valuable privilege which they have not enjoyed for many years. License to display themselves in the public streets in their sacerdotal robes—when they have any—is not usually conceded by Protestant ministers. Such display would hardly accord with the Protestant attitude and temper. And such display is all that has been granted them by the Canalejas ministry.

The Canalejas ministry is playing its own game of politics for its own ends, and whether it wins or loses is not a subject of special interest in this country. All Americans should understand, how-

## NO FOUNDATION.

The New World applies the logic of history to the claims of the Anglican Church of today being the legitimate successor to the Church of St. Augustine. It says:

In many respects the Anglicans are the most illogical and contradictory of all non-Catholic religious bodies. They desire not to be classed as Protestants, as witness their attitude a few days ago in the discussion of the Declaration bill in the English House of Commons and they would fain trace in unbroken Episcopacy from the days of St. Augustine. But as to the latter claim the witness of history smites them and renders them ridiculous.

In our columns today will be found a short letter, pointed and clear, which calls attention to a work recently published by the Young Churchman company of Milwaukee, Wis., from the pen of an Anglican divine, Rev. John S. Littell, entitled "The Historians and the English Reformation." Well, what do you think is the purpose of the work? Nothing less than to show "that a garbled Roman Catholic version of English history is being taught in the public schools." There is a discovery for you! Now, we have always regarded Presbyterianism as logical Protestantism, as far as Protestantism can be logical, though what is made up of negations can never be logical. But Anglicanism, like the old Vicar of Bray, wears a kind of patch-work vestment which, as Dickens tells us, like the conscience of some men, may be taken off piece by piece for greater accommodation as the weather grows hot. Its creed runs the whole gamut from Mass service, confessional and the Real Presence to the most meaningless evangelicism, which is simply Methodism on probation.

But it has seasons of semi-grace when it would fain adjust the apostolic succession cog it slipped when in the sixteenth century it became a church by Act of Parliament.

Let us for a moment apply the logic of history to the astounding claim of these good Anglicans who hold their succession from St. Augustine. They maintain that the Catholic Church of England in the tenth century is the Anglican Church of today. Very well. They hold that the Catholic Church of England in the fourteenth century is the Anglican Church of today. Very well. Then, of course, to be logical they must necessarily hold that the Catholic Church of England which their founder, Henry VIII, plundered, pillaged and confiscated in the first half of the sixteenth century is also the Anglican Church of today. Now, beloved Anglicans, you see where the thing called the logic of history has landed you. We pray in all earnestness, beloved brothers, that you do not further make fools of yourselves, even for the glory of Canterbury. Your position for all the world is like that of the man who, buttoning the wrong button of his coat has a manifest misfit at the end.

## HELP FOR PATRIOT'S SISTERS.

Mr. John Fitzgibbon of Castlereagh has forwarded the \$200 which he has received as a result of the settlement of his action for libel against the proprietors of the Saturday Review to Mr. P. Ford of the Irish World, New York, on behalf of the two sisters of Edward Duffy, who was prominently identified with the Fenian movement and died in prison. Duffy's sisters are at present living with the Little Sisters of the Poor in New York. One of them lost her position under the National Board of Education owing to her brother's patriotism. Mr. Fitzgibbon has expressed the hope that his contribution may be made the foundation of a fund for the benefit of the sisters of "one of the best and bravest Irishmen who sacrificed liberty and life for his country."

## STATISTICS OF LOURDES PILGRIMAGES.

The statistics of the pilgrimages to Lourdes for 1909 are: Number of pilgrimages, 200; pilgrims, 170,000; special trains, 300. Of the pilgrimages 64, including 34,143 persons, came from outside France. These figures do not include casual pilgrims, who may be estimated from the number of communions distributed, over 516,000. There were 100,000 immersions in the piscinas and 533 ex-voto offerings. The medical bureau was visited by 445 physicians, 300 French and 145 from other countries. The cures deemed significant enough to be registered by the medical bureau were 106.

## FOUR REVEREND BROTHERS UNITE AT MASS

For the first time in the archdiocese of Baltimore four brothers, all priests, participated Sunday, June 26, as celebrant and assistants in the offering of the Holy Sacrifice, when Rev. John Carter Smyth, C. S. P., celebrated his first Mass in St. Ann's church. Rev. Thomas G. Smyth of St. Ann's church, Tenallytown, D. C., was archpriest; Rev. James A. Smyth of St. Patrick's church, Washington, was deacon, and Rev. C. Carroll Smyth of St. Martin's church, Baltimore, was sub-deacon.

## STATUE OF ARCHBISHOP CARROLL.

Alumni of Georgetown University have started a campaign for the erection of a memorial statue to Archbishop John Carroll, founder of the institution. The statue will cost \$15,000. According to present plans the statue will be dedicated this winter. It will be placed on the university grounds and will be one of the most elaborate ever erected there.

ever, that there is no question of "religious freedom" involved at all, and thus avoid importing from other lands religious disputes which arise there because those countries are not so happily situated as our own.—Chicago Inter Ocean

## "THE LAST SUPPER."

(By H. V. A. Ferguson.)

(Written for The Intermountain Catholic.)

(Continued from last week.)

Then anger, or something akin to it, conquered the diffident shyness, And a rose burning red on each cheek, the painter replied to his Highness.

"As a Duke, you have chosen the mulberry-tree for your crest, or device:

A pretty armorial riddle, but which I can read in a trice.

The mulberry, loved for its leaf by the silk-worm, for its flower by the bee.

Is a great, deudral wisdom: a sort of a Plato in guise of a tree,

For it never puts forth till the winter is past and the spiceries flow,

And the berry turns purple as soon as the blossom has scattered its snow.

All which is to say, that the great Ludovico, the Duke of Milan,

Thinks deeply, moves surely, and reaps the full fruit of his rational plan.

If this be the key to your statecraft,—that large and fine use of the brain

Which strengthens the hands of a people, builds, governs, and garners the grain

'Gainst the time when the desolate valleys shall pine for the sound of the rain,—

Is it strange that the painter should ponder, take forethought, and dwell in a dream,

Ere the cunning hand, laying the colors, expresses the things that but seem?

Take the case of Iscariot the traitor. I've ransacked the festering jails,

And elbowed the rabble on days when they crowded the town's gibbet-rails,

Watching the red-handed wretches who clanked on the way to their death,

To see if their brutal brows changed ere the hangman had ended their breath,

Or the stolid-faced headsmen, uplifting his glittering axe in the air,

Sundered their necks like white parsnips, but the thing that I sought was not there.

And so with the Lord, our dear Master. Whenever I saw a rare face,

I plucked from my girdle my sketch-book, and noted the strength or the grace;

But though I've sketched thousands, and many a one with the brow and the port

Of the gods that are chiseled in marble, the noblest came wofully short

Of the grand Galilean. I think, like Bernardo, my good artist friend,

'Twere better to give up the striving, and call the great work at an end. (3)

For where is the genius whose daring is equal to painting God's Son?

But if Duke Ludovico opines that a masterpiece ought to be done

As a bricklayer throws up a rough-pointed wall,—in one day, or two,—

Perhaps the Dominican prior Fra Lippi's thin visage would do

For the portrait of Judas. Just utter the word, and I'll fresco him in,

For, making the picture I aim at, 'twill punish his sin.

His sin of meddling; for there he shall sit, with the bag in his hand,—

The betrayer of Jesus,—as long as a stone of the convent shall stand."

Loud laughed Il Moro. (4) his teeth through his beard flashing ivory-white:

"If Lippi dreamed that, his prelatical bowels would melt with affright.

Go back to the convent. Be lord of your leisure, and take your own time.

I know that the Alps, with their ramparts of crystal, are rugged to climb,

And partly I fathom your struggle to clamber the sun-lighted spire.

The splendid but strenuous height of the artist's completed desire.

The Prior will seldom intrude, with his hungry, ascetical face,

While you labor with palette and brush in the convent of Mary of Grace."

So, back to the cloister. But though there was ferventest prayer on his lips,

The vision came not, and the soul of the artist was dark with eclipse.

His hands were still folded, his bosom was sore with the ache of despair,

And, facing the incomplete picture, the painter still sat in his chair:

Sat till there burned on the tracery windows (slim, pointed, and high.)

The flame of the roses and tulips that blossom in Italy's sky:

Till the glorified west poured its opal and purple, which fell everywhere,

And stained, as the murex stains wool, both the yellowing walls and the air:

Till the wonderful pageant of color had dwindled and melted away,

And the serecloth of twilight had covered the face of the newly-slain day,

And at last the warm, odorless midsummer darkness invaded the room,

Where only the sacristan's taper shone faint like a star in the gloom.

But once, when the canticle known as the Agnus was sung by the choir,

And the psalm, to the wail of the organ, rose holier, richer, and higher,

The soul of the artist went with it. He prayed, as he sunk on his knee,—

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## RELIGIOUS FREEDOM.

The Catholic gives in a nutshell the cause of the present trouble in Spain. It says:

The only question of "religious freedom" involved in the anti-clerical agitation in Spain is as to whether certain Spanish citizens are free to associate in religious communities and whether they are entitled to the ownership of their own property.

The only question of "justice" involved is as to whether the Holy See, negotiating with Spain at Spain's request on questions which come within the jurisdiction of the Church, has a right to expect that the ordinary laws and courtesies that govern such negotiations shall not be ignored; or whether, being a party to a contract still under ostensible amicable discussion, one party has a right arbitrarily to abrogate the terms of this contract without the consent of the other party.

No strictly religious question enters into the situation at all, except as the action of the Spanish Premier and the forces behind him forecasts a general warfare on all religion. The question in dispute does not concern "Protestant freedom of worship" in the slightest degree. Protestants have more freedom of worship in Madrid today than Catholics have in Rome. The only way in which the sympathies or interests of Protestants are affected in the present controversy is in that it is too plainly the opening of a campaign of unbelief, atheism and religious and social anarchy.

## Swedish Protestants Ask Recall of Jesuits.

The famous Norwegian poet, lecturer and author, Ivar Soeter, is touring his country delivering a series of lectures in which he advocates a repeal of the laws excluding the Jesuits from Norway. Mr. Soeter, who is a Protestant, has had his eyes opened by visiting the educational centers of Europe and America. In a lecture in Christiania, he said that never among the representatives of any other religion had there been anything to equal their work for civilization in North America, India, China, Japan, Madagascar and other countries. St. Francis Xavier and Father Marquette came in for a large share of praise, as well as St. Ignatius.

He headed his lecture with an appeal to the youth to take St. Ignatius and his sons as their models to become great characters wholly penetrated with the great aim of their lives. He said that it was a great injustice to forbid the Jesuits entrance into Norway. Of all the different religious bodies and congregations they were the only ones who were still banished, and to this injustice the Norwegians must for their own sakes put an end. The Jesuits claimed only three things for themselves—knowledge, truth and light. The lecture was received with warm approbation. As a result of the lectures the cry "Bring back the Jesuits" is ringing throughout the land where the followers of Gustavus Adolphus were once so powerful.

## TEN BILLION POSTAGE STAMPS.

Washington.—More than ten billion postage stamps will be printed at the bureau of engraving and printing in the coming year. This amount represents only a rough estimate of the number of stamps necessary to meet the requirements for one year of the American people, and will be divided approximately as follows: Two-cent stamps, 5,500,000,000; 1-cent stamps, 4,000,000,000; 81 stamps, 100,000, and the rest in other denominations. The estimated value of the stamps required for the year is \$177,788,000, or \$7,000,000 more than for those wanted last year.

## HONOR TO CHESTER'S MAYOR.

All hail to the honorable mayor of Chester, Pa., who has pledged himself to protect newly married couples from the brutalities of hazers. This worthy executive has proclaimed that marriage is no farce and that so long as he is mayor of Chester no permits will be issued for public demonstrations that have a tendency to annoy newly married couples. It is high time some one in authority raised his voice against the foolish antics displayed whenever young people enter the marriage state. Matrimony is a sacrament and should be treated with reverence. Mayor Johnson, we salute you.—Catholic Advance, Wichita.

## DIED IN HIS 109TH YEAR.

John Perfect, who was probably the oldest man in Australia, died at the residence of his daughter, Mrs. M. Cooper, at Cootamundra, on June 14. Deceased, who was 109 years of age and was wonderfully preserved, was born in the North of Ireland and came to Australia in his boyhood. Soon after arriving in that country he settled in the Tumbarumba district, which was then thickly inhabited by blacks of many tribes. What are now the main thoroughfares of the thriving city of Sydney were then sheep tracks.

## BEQUEATHS \$5,000 TO A KERRY CONVENT.

Under the will of the late Elizabeth Scollard of Roxbury, Mass., \$17,000 is given for various Catholic charities. Of this \$5,000 goes to the Presentation Convent, Castle Islands, County Kerry, Ireland, where the testatrix's sister Mary is a nun.

## Cardinal Gibbons Bequeathed Two Farms.

Cardinal Gibbons is bequeathed two farms in Townsend, Del., by the will of Mary Virginia Crawford, which was recently filed for probate. The testatrix asks that he devote the proceeds from the farms to the poor Catholic churches in Maryland and Delaware.

## CHRISTIANITY TRIUMPHS

**Its Suppression Impossible. Intolerant Edict. Dollinger's Testimony. Determined Efforts to Wipe Out Christianity. Conspiracy Against God, Truth and Justice. Persecutions Prove Her Vitality. Failure Would Mean Failure of Christ's Mission. Error Cannot Survive Persecution. Poor Soldiers of the Cross. Paganism, Fighting Christianity at Zenith of Its Power.**

(Written for The Intermountain Catholic.)

The early Christian Church, persecuted by pagan Rome and defended by pagan converts, was victorious in the bloody battles which raged from Nero to Diocletian. When the persecutions raged fiercest, Christianity was steadily gaining ground. When Diocletian, through the powerful influence of Galerius Caesar, issued his awful edict, the pagan world was expecting that the last sad rites would soon be paid to Christian belief, and that as a religion, it would be buried in oblivion. Its funeral knell was tolled, thought the pagan world, when the infamous edict was published in the year 303. Mark the intolerance and cruelty of the pagan emperor in every word: "All Christians, without exception, are to be stripped of their honors; no rank, no position will serve as a protection against torture; all persons are at liberty to bring actions against them, but they (Christians) can not bring an action against anyone, however, great the injustice of which they may have to complain; churches are to be destroyed, ecclesiastical property confiscated, religious books burnt; Christians are to be allowed no liberty and no voice in public matters." The decree was put in force at the beginning of the year 304, and for seven years the earth was drenched with Christian blood. Referring to this period of church history, Doctor Dollinger wrote: "It is impossible to depict the atrocious emulation of the persecutors in the invention and application of infernal tortures; the words of Lactantius are too weak to describe it when he says, 'A voice of groaning was heard over the whole earth, which from the east to the west (with the exception of Gaul) was devastated by the fury of three ferocious beasts—Diocletian, Maximianus and Galerius.'" So confident were the pagans, supported and backed by all the power of the Empire, of final victory, that they ordered medals struck off with the inscriptions: "The name of Christian is destroyed, the Christian superstition is everywhere abolished, and the worship of the gods propagated." Study the results. How vain all human greatness, power and majesty when directed against God. The church may bleed and suffer, but defeat never. Her very existence rested on a divine principle, truth. God himself, the Rock of Ages, against which all human conspiracy or anything created will rise and beat in vain. "On this rock I will build my church, and the gates of hell shall not prevail against it." By her constitution and the very law of her existence, the Christian Church was bound to prevail against her enemies. Otherwise the divine and human, the supernatural and natural are mere words to be played on to deceive mankind. She was not built on any individual, nor upon the state, nor the people, but upon divine truth and between truth and error, whilst there can be no compromise, truth is bound to prevail. Herod and Pilate, Nero and his successors, conspired for her destruction, but in vain, because their conspiracy was directed against something real and all reality is indestructible. The more they tried to efface her or overthrow her, the stronger she grew and the more courageous became her martyred heroes, because she was founded in the truth and reality of things, on the divinity of Christ, or the unalterable will of God, in whom all creatures have their principle—live, move and have their being.

Failure of the church to fulfill the mission given her would mean a failure of Christianity. From this it would logically follow that Christ was not equal to the task which he undertook. On the supposition that Christ was the Son of God, the fountain of truth, there must have been always a true church somewhere, for that church is as indefectible as Christ is indefectible. This was clearly established in its vigorous and successful contest with the Roman empire.

No false or natural religion could have survived the long contest and severe persecutions that Christianity endured during the first three centuries of the Christian era. Bleeding and tortured, it vanquishes an implacable foe. Its victory was a peaceable one. The very fact that it thrived when subjected to the most violent persecution is a proof of its truth and divinity. Granting that the blood of the martyrs was the seed of the church, it is yet true that persecution is victorious only when it grapples with error, when it meets truth, that is, God, as a resisting power, never. Whilst superstition may have a powerful hold, and fanaticism a tenacious grasp on the minds of the people, yet it is historically evident that in the face of persecution these two elements never increased or multiplied the members of a false religion or aided the growth of the false creed. Against truth alone the gates of hell can not prevail, because it never succumbs. It is not enough to possess truth to withstand the terrors of persecution. One must live up to its teachings, that is, practice what they believe. They who are allied with the world and yield to its spirit, are poor soldiers of the cross, when they face persecution for Christ's sake. Some allege that persecution is unable to extinguish any creed, be it true

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